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"Blessed is he that waiteth:—and cometh, to the thousand three hundred and five-and-thirty days."

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THE TIME OF THE END:

AN HISTORICAL PROPHECY OF THE CAREER OF NAPOLEON I, FROM THE INVASION OF EGYPT, A.D. 1798, TO THE TIME OF HIS DEATH, 1821.

IT ALSO USHERS IN THE REIGN OF MESSIAH, KING OF ISRAEL, AND THE RESURRECTION OF THE SAINTS.
ITS LENGTH IS SIXTY YEARS.

Ezekiel, ch. vii, v. 2, "An end, the end is come upon the four corners of the land."
Ver. vi, "An end is come, the end is come: it watcheth for thee; behold, it is come."

DANIEL, ch. xi, v. 40. "AND AT THE TIME OF THE END shall the king of the south push at HIM: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and HE shall enter into the countries, and shall overflow and pass over."

The time of the end occupies one of the most conspicuous places in prophecy. It is a beacon upon the edge of a vast, howling wilderness, that the way-worn traveller discovers amid the horrors and gloominess of midnight darkness, shining most brilliant and glorious; it speaks in tones that can be well understood and heard; yes, it tells him his long-desired haven of eternal rest is but a little space beyond. It is one of those grand points or periods of time that the God of heaven and earth has marked in a most conspicuous manner, for the benefit of his weeping and trodden-down people,—his church.

The fulfilment of this prophecy gives the deathblow to infidelity and unbelief, and establishes the inspiration of the Bible's authenticity beyond cavil or doubt. It shows distinctly and clearly, without doubt, the fulfilment of prophecy in this, our day, in the time in which we live, in our midst, under our own eye, sweeping unbelief and infidelity, as the chaff is swept away by the mighty whirlwind, not leaving a vestige behind.

This time of the end is part of what is called, in the 8th verse of the 10th chapter, "this great vision," of which this 10th chapter is an introduction to this "great vision," commencing with the 11th chapter, and terminates with the last of the 12th chapter. It is a history of the governments of the earth, from the days of the Persian monarchs to the resurrection of the sleeping dead. As they, the governments of the earth, were more or less connected with the people of the Lord.

First. "At the time of the end, the king of the south," Egypt (for in this vision, Egypt is south of Jerusalem, and Syria is north of Jerusalem, see v. 5 to 8), "shall PUSH AT HIM."

Secondly. "And the king of the north (Syria) shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

Thirdly. Mark the following: "AND HE SHALL ENTER into the countries, and shall overflow and pass over."

Reader, in showing the beautiful fulfilment of this prophecy, we shall be compelled to quote largely from history. For a clear understanding of this most remarkable prophecy, we will say, that the three powers engaged in the fulfilment of this prophecy were Egypt, Syria; the "wilful king," v. 36, is the atheistical government of France, and Napoleon Bonaparte AS head and commander-in-chief of the armies of France. At the time of, and before the fulfilment of this prophecy, France had undergone one of the most powerful convulsions of any government of Europe; from being a Roman Catholic government, she became a most violent atheistical

government, and repudiated everything that was sacred. This government arose in 1789, and, after a war in which Italy was overturned, the Pope driven into captivity, all the property of the church was confiscated, and, at the same time at war with Great Britain, she determines to invade, and take 40,000 of her best troops, &c., and invade a country with which they were at peace, a country which had given them no reason whatever to invade its territories. And the money which it took to fit out this armament, consisting of thirteen ships of the line, and fourteen frigates, and four hundred transports, was actually taken out of the savings of the Swiss Confederacy, where it had been accumulating for more than two hundred years. That they should declare war by the invasion, without cause or provocation, at this particular juncture, is most astonishing, and seems almost incredible. But, as we have stated in our third proposition, HE shall enter the countries, &c.; for if he had not entered those countries, this prophecy never could be fulfilled; for Egypt and Syria were both base and weak kingdoms, with no power whatever to declare war against France, or any other power, except by the permission of the Turkish Government, to which they were subject. So, in the description given by Gabriel to Daniel, we might well ask now could this prophecy be fulfilled, and the answer comes direct, and to the point, "He shall enter into the countries, and shall overflow and pass over." Now, let history show the authenticity of the Sacred Scriptures, by showing the entire fulfilment of this prophecy, given more than two thousand years ago.

This most singular expedition seemed to astonish all Europe. None knew or had any idea what the intentions of the French government were, by the fitting out of this immense armament. Sir Walter Scott saith: "The public observed with astonishment a detachment of no less than one hundred men, who had cultivated the arts and sciences, or, to use the French phrase, savants, selected for the purpose of joining this mysterious expedition, of which the object still remained a secret; while all classes of people asked each other what new quarter of the world France had determined to colonize; since she seemed preparing at once to subdue it by her arms, and to enrich it with the treasures of her science and literature. This singular department of the expedition, the first of the kind which ever accompanied an invading army, was liberally supplied with books, philosophical instruments, and all means of prosecuting the several departments of knowledge." Page 290—"But France herself, fully supplied from her own resources, had no occasion to send her best generals, and hazard her veteran army, for the purpose of seizing distant provinces."

Page 291—"In a word, the Egyptian expedition, unless considered with reference to the private views of the Directory, and of their General, must have been regarded from the beginning, as promising no results in the slightest

degree worthy of the great risk incurred by draining France of the flower of her army."

"The most celebrated generals of the Republic, Desaix and Kleber, as yet strangers to the fortunes of Napoleon, as well as those who had so ably seconded his efforts in Italy, Lannes, Murat, Junot, Regnier, Baraguay d'Hilliers, Vaubois, Don, Belliere, and Dommartin, were ranged under his command; Caffarelli commanded the engineers; Berthier, who could hardly tear himself from the fascination of beauty at Paris, the staff; the most illustrious philosophers (as we have already said) and artists of the age, Monge, Berthollet, Fourier, Larrey, Desgenettes, Geoffroy St. Hilaire, and Denon, attended the expedition. Genius, in every department, (we would say most extraordinary undertaking) hastened to range itself under the banners of the youthful hero." —Savary, 1-26; also, Alison, p. 503 and 504.

Two very important events attended this expedition; one, the night before its sailing, and the other while on its passage. The English government had sent a blockading squadron, commanded by Nelson, and was blockading the coast, to prevent, if possible, the sailing of the French expedition, but it was decreed otherwise; the God of heaven had said, "He should enter and overflow" the land of Egypt; the time of the end had arrived, and this prophecy had to be fulfilled; the great landmark had to be erected. If Nelson had met the fleet, a battle would have ensued, and God's purpose would have been turned aside, perhaps, for a season. But no, the hour, the day had arrived, the last setting sun had sunk in the far west, the day for sailing was fast ushering in; the way must be cleared for the fulfilment of God's eternal truth. A storm of wind arose, the English were driven, were scattered and damaged, before the howling blast and thundering tempest, and had to run down to Sardinia to repair damages. "The first and most obvious obstacle to the expedition was removed. Again, having repaired damages, he (Nelson) immediately set sail (having learnt that the French had left Malta, which place they now occupied, having been surrendered by the knights, &c.) for Egypt, where he arrived at Alexandria, on the 28th or 29th of June; not finding Napoleon, he immediately set sail for the north, imagining that the expedition was bound for the Dardanelles; and, two days after, Napoleon, with his fleet, entered the waters of Egypt at Alexandria."

The other circumstance, and a most singular and remarkable one, was the following: "On the night of the 22d day of June, the French and English fleets crossed each other's track, without either discovering their enemy."

"During the night, as the French fleet approached Egypt (28th or 29th of June), the discharge of cannon was heard on the right; it was the signal which Nelson gave to his squadron, which at this moment was not more than five leagues distant, steering northward from the coast of Egypt, where he had been vainly seeking the French armament. For several hours the two fleets were within a few leagues of each other. Had he sailed a little to the left, or passed in the day, the two squadrons would have met, and an earlier battle of Aboukir changed the fortune of the world."—Alison.

No, no; the time for the battle of Aboukir had not arrived. It was decreed, it was "noted in the Scripture of truth," (Daniel, ch. x, v. 21), that the wilful king, France, should invade Egypt, and all the powers of earth and hell could not prevent it.

v. 7, until the revolutions of 1848, when she fled from the palace of the Vatican. Then it was that this *republican* form of government, the same as 1789 to 1790, again arose, and from it sprung the imperial form of government of Napoleon the Third, *but uncrowned*. Now, I ask if this beast has risen to its full perfection? I answer, I think not, and that is because these ten horns are uncrowned; for there is not, at the present hour, ten uncrowned governments in Europe. But it is said in the 12th verse, "And the ten horns which thou sawest are *ten kings, which have received no kingdom AS YET, but receive power one hour (i. e. fifteen days) with the beast.*" Mark it, it is *with the beast*, and not the woman. That is, one hour *with the government of France, the one that NOW carries or supports the Papacy*. And if I am right in this, does it not point out a *dreadful political revolution*, or, in prophecy, an earthquake, see Rev. ch. xvi, v. 18, of which Napoleon the Third will be the prime mover? See 11th verse. Then after this, will not these governments become infidel governments, and destroy the Papacy, 16th verse, as *this government did in 1798?* for in the 14th verse it is *ALSO* declared that they shall make *war* on the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings. *There, reader, is the last picture of earth's political drama.* Say, are you ready for the eventful period? Mark it, it is the last dynasty that will ever carry or support the Papacy, and with his fall Papacy will be numbered with the past. Its days are numbered, and it may in truth be said of the beast and the woman also, *MENE, MENE, TEKEL, "MENE," "God has numbered thy kingdom, and finished it." "TEKEL," "Thou art weighed in the balances, and art found wanting."*

For in verse eighth it is said, "the beasts [or governments] that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is." In the 19th ch. of Rev., we have a description of the battle spoken of in verse 14 of the 17th chapter, with the final overthrow of *this* beast or government, and the kings of the earth, and the false prophet (see picture No. 3, new series) which wrought miracles before him: "These both were cast alive into a lake of fire, burning with brimstone."—Ed.

THE TIME, OR PROPHECY FULFILLED.

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

- B.C. 677. The commencement of the seven times, or 2520 years' captivity of the people of God.
- B.C. 457. The going forth of the commandment to build and restore Jerusalem. Ezra, ch. vii. The beginning of the 70 weeks, and the 2300 days of Daniel, ch. viii.
- A.D. 33. The end of the 70 weeks, Messiah cut off; his resurrection, and the bringing up from the dead the trophies of his victory; the first-fruits of the barley harvest.
- A.D. 538. The fulfilling of Daniel's prophecy, ch. vii, v. 8, by the plucking up of the *third horn*, or Ostrogoth kingdom; and the giving of the saints into the hands of the "little horn with eyes," for time, times, and a half, or 1260 years.
- A.D. 1780. The dark day; the darkening of the sun and moon. Matt. ch. xxiv, v. 29.
- A.D. 1798. The end of the time, times, and a half, or 1260 years; the saints delivered out of the hands of the little horn with eyes, by the taking of Rome, the confiscation of all the church property, and leading of the Pope into captivity, where he died: Rev. ch. xiii, v. 10, and Babylon reigns queen.
- A.D. 1798. The commencement of the "TIME," called the time of the end; the fulfilling of Daniel, ch. vii, v. 9, 10, and 26; also the 4th, 5th, and 10th chapters of Revela-

tions. Between this date and A.D. 1831, the judgment sits, the books are open; the Rainbow Angel, the Lord Jesus Christ, descends and swears (till 1844) that there should be time no longer. Rev. ch. x.

A.D. 1831. The beginning of the fulfilling of Joel, ch. ii, v. 1, "Blowing of the trumpet in Zion, and sounding an alarm in his holy mountain, together with the lifting up of the standard upon the mountains," Isaiah, ch. xlviii, v. 3, by William Miller, the promulgator of the Coming of Jesus, *about* or in 1843.

A.D. 1833. The meteoric or falling stars. Matt. xxiv, v. 28; Rev. ch. vi, v. 13.

A.D. 1843. The termination of the 2300 days, when the sanctuary was to be cleansed, and the expiration of the seven times, or 2520 years.

A.D. 1844. The seventh trumpet begins to sound; its voice, "Behold the bridegroom cometh;" He comes as Bridegroom; He sits as a refiner's fire and fuller's soap to cleanse the sanctuary, the tribe of Juda. Malachi, ch. iii, v. 1 to 5. The seventh seal opened in heaven, October 22d. Rev. ch. viii, v. 1. "And there was silence in heaven about half an hour." The advent angel ceases flying for about seven days, or "half hour."

A.D. 1844. The opening of the third book in the judgment, namely, "the Book of Life." The types with their antitypes.

A.D. 1845. The fulfilling of Daniel's night visions, ch. vii, v. 13. "Then was heard great voices in heaven, saying, The kingdoms of *this* world are becoming the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Rev. ch. xv, v. 5.

A.D. 1848. The nations are angry. Forty governments overturned in sixty days. Rev. ch. xi, v. 18.

A.D. 1854. The end of the appointed time, and the vision speaks, Hab. ch. ii; and in consequence, "the temple of God in heaven is opened, and there is seen the ark of his testament."

A.D. 1855. The unclosing and opening of the seal of the last vision of Daniel, ch. xii, v. 5, and the time of the resurrection of the saints revealed.

A.D. 1858. First month Abib or Nisan, the resurrection of the first-fruits of the wheat harvest, and Daniel stands in his lot (i. e. his inheritance), the fulfilling of the fourth or morning watch.

To be fulfilled A.D. 1859. The setting up of God's everlasting kingdom; the image smitten on the feet; a great time of trouble and anarchy; then follows the deliverance of all the people of God, &c.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortable to Jerusalem, and cry unto her, that her warfare (appointed time) is accomplished, that her iniquity is pardoned: for she has received of the Lord's hand double (2520 years) for all her sins." Isaiah, ch. xl.

THE STONE KINGDOM.

DANIEL, ch. ii, v. 45; "Forasmuch as thou sawest that the stone was cut out of the mountain without hands." How beautifully does this verse sustain the position we have assumed, that God has taken *part of that mountain*, to wit, the first-fruits of the barley and the wheat harvest, with which he will smite the image on the feet and dash it to pieces, then afterward, he will add the other part; *his people*, and the stone kingdom consisting of the first-fruits, will become a great mountain, i. e., a kingdom, and fill the whole earth. Alleluia! praise the Lord!

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[Concluded from page 24.]

We can hear now with a perfect understanding, the words of Moses, when he said, "Hear, O Israel; Jehovah our God is ONE Jehovah."

O what love! what love is here revealed for poor unworthy man. Truly it is the love the Apostle saith in Eph., ch. iii. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the richness of his glory to be strengthened by his Spirit in the inner man: that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the *breadth and length and depth and height*: and to know the love of Christ, which passeth knowledge, that ye might be FILLED WITH ALL THE FULLNESS OF GOD. What! to be filled with all the fullness of God. What amazing love! He reigns, yes, he reigns, triumphant upon his Father's Throne. He is King over all the earth. He reigns in Zion, the City of the living God, and the broad banner of God's Eternal Love waves in triumph forever and forever, from the lofty battlements of Zion; and the song which all the morning stars sang together, and all the Sons of God shouted FOR JOY, when HE laid the foundations of the earth: that song, AS *it were a new song* (which had been laid by as it were for ages, because man had transgressed the commandment of his God and become polluted by sin) is now vibrating and sounding like the voice of mighty thunders by the hundred and forty-and-four thousand that stand on Zion's lovely hill, ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH.

As we have arrived at an important point of time in our travels, or what we may call a very high eminence, let us for a few moments take a look around the horizon and see the glories that surround us, lest we be charged with tautology, because all our arguments centre on one point,—TO REVEAL JESUS AS HE NOW IS.

AARON'S PRIESTHOOD.

First. Aaron was High Priest after a carnal command or rites and ceremonies.

Secondly. Aaron was anointed with the holy anointing oil by Moses.

Thirdly. Aaron stood daily ministering, and offering oftentimes the same sacrifices, which can never take away sins, "For the law made nothing perfect, but the bringing in of a better hope did."

Fourthly. Aaron went into the Holy of Holies alone once every year, and not without blood, which he offered for himself, and for the errors of the people.

Fifthly. Aaron having finished his work in the Holy place, he must return to fulfil the further requirements of the law.

Sixthly. Aaron having finished his work in the Holy place, returns into the Tabernacle, and changes his linen garments, for his *was to be anointed and consecrated therein*.

Seventhly. Aaron, the type, having now divested himself of his linen garments, and for the further requirements of the law (see Lev., ch. xvi, v. 24), reclothes himself with his

THE MELCHISEDEK PRIESTHOOD.

First. Jesus was High Priest after an endless life.

Secondly. Jesus was anointed with the Holy Spirit from on high by his Father.

Thirdly. Jesus, through the Eternal Spirit, offered himself without spot to God. Purge your conscience from dead works, to serve the living God.

Fourthly. Jesus, having obtained Eternal redemption for us, he entered in once for all into the Holy place.

Fifthly. Jesus having finished his work in the *Holy of Holies, Heaven itself*, he must return to fulfil his promise, and to fulfil the further requirements of the law.

Sixthly. Jesus having finished his work in the Holy place, Heaven itself, returns in the third dispensation or first Tabernacle to change his linen garments for HIS *was to be anointed and consecrated therein*.

Seventhly. Jesus, the fulfiller of the law, the antitype of Aaron, having now divested himself of his linen garments, returns too or reclothes himself with his great power (which